

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, MAY 4, 1916

NEW SERIES, VOL. XVIII, NO. 18

"Out on first!" Was that your subscription?

Pastor Barton and the Winona church are in the midst of a meeting, assisted by Evangelist Hunt.

The expenses of the Northern Methodists to take care of their bishops for the last four years is nearly a million dollars. A somewhat expensive luxury!

The Tylertown saints move into their new church the fourteenth of May. They refused to accept Pastor Quin's resignation and he does the wise thing in staying.

The South Mississippi Encampment will begin the third Sunday in July, the sixteenth of the month, as announced by Brother N. R. McCullough in last week's Record.

Rev. Herbert Haywood, having resigned at Fort Sumner, New Mexico, could probably be secured by some pastorless church in Mississippi where he once labored acceptably.

Are you about to take a religious census? The Baptist Record can send you cards especially prepared for this purpose at 50c for 100, \$2.00 for 500, 1,000 for \$3.50, postpaid. May we have your order?

It was a pleasure to preach to the church at Charleston last Sunday night and to see the evidences of life in the church. The pastor rejoices in good congregations, and all departments are at work.

Evangelist J. B. DeGarmo was with Pastor Trotter in a meeting at Grenada, closing Sunday night with twenty-five additions, fifteen of them by baptism. The church and community were greatly helped and speak in highest terms of the evangelist.

Judge Niles heard the arguments of attorneys for the liquor men in the Federal Court at Kosciusko and refused their application. The law stands as written and express companies are forbidden under penalty to deliver more than one quart of whiskey to one man, or to receive it for delivery. Good work!

Acceptance of the Bible teaching on baptism by all Christians for one day would do more to bring Christian bodies together than any other get-together method will accomplish in ten thousand years. The Bible is our guide, the lamp to our feet, and the light to our path. Why not follow it in all things?—Religious Herald.

At a recent annual meeting of the Associated Press at Washington, D. C., the president of the association proposed a toast to the President of the United States, tendering "our affectionate sympathy and our loyal support to the man who by virtue of his great office is our spokesman to the world, and who speaks for our right and our honor as God gives him to see our rights and our honor."

The faculty and students of Mississippi College paid a beautiful tribute to Prof. Latimer, whom they love and esteem and to his mother, by accompanying her body to the station and standing in line with bare heads while the train pulled out with its sad burden. Her body rests in the cemetery of her old home church, and her spirit is in the presence of the Father, whom she loved and served.

W. H. Morgan writes from Brookhaven: "There were seventy additions to our church in the recent meeting in which we had the assistance of Harry Leland Martin, of Indianola. Forty-one of these were by profession of faith and baptism. The meeting was really great in the very loyal interest given to it by our people, and in the remarkable leadership and preaching of Brother Martin, and in the gracious favor of the Lord."

The women of Mississippi went beyond their apportionment for home and foreign missions. In the latter the gifts were well beyond their task assigned. The rest of us fell short. We lacked nearly six hundred dollars in each case of meeting our apportionment. The country churches came up better than heretofore, which is a good sign of denominational health and development. The shortage was in the failure of a number of the larger churches to do as well as last year. Some even failed to report anything for one or the other of these objects except what was done by the women or some auxiliary department.

The fifth Sunday meeting of the Chickasaw Association was held Saturday and Sunday at Cornersville. Pastor G. S. Dobbins preached Saturday morning on "The Missionary Enterprise." The afternoon session was devoted to a round-table discussion of the needs of the association, and at night Rev. E. L. Wesson preached on "Worship and Service." Sunday morning a Sunday School and B. Y. P. U. Convention was organized. Following this, Brother Harvey Gray was set apart to the full work of the ministry, Rev. T. A. J. Beasley preaching the ordination sermon. Brother Gray is a young man of splendid promise. It is his purpose to enter Mississippi College in the fall.

On Monday night a presbytery composed of preachers who are members of the Clinton church, met at the college chapel to examine Brethren Jos. Olander and W. M. Richardson, with a view to their ordination. Pastor Wall conducted the examination which proved satisfactory. They were recommended to the church for ordination and on Thursday night they were regularly set apart to the work by the laying on of hands. Rev. H. M. King was asked to preach the sermon and Pastor Wall to lead the prayer. These young men are students in Mississippi College, and give promise of great usefulness. Brother Olander was licensed by the Second church, Jackson, and is in the Junior class. Brother Richardson was from Concord church, Smith county, and is in the Freshman class.

The Baptist Standard comes out with new headress (close to Easter) and new arrangement. It is very becoming. The paper itself is a great credit to Texas Baptists and all Baptists.

We have just received and read a pamphlet by Rev. J. P. Hemby on "Modern Holiness." The author is well known in Mississippi, where he is regarded as one of our best preachers. The subject is treated in utmost fairness and good will, and the argument is based on the Scripture teaching. It will be a helpful tract for all to read who wish to know the truth and who may have been brought into contact with the extravagancies of misguided brethren. It is not a merely negative statement of truth but teaches and cheers anybody who will read it. It can be had of the author at Hammond, La., for ten cents.

Evangelist J. W. Hickerson, of the Home Board, assisted in a meeting at Madison, Ga. Thirty-one joined the church, thirty-two of them for baptism.

Pastor J. R. G. Hewlett will go to the convention, his way being paid by his members getting subscribers to The Record. That is the way to do good all around.

The Redpath Chautauqua, of Chicago, will have no more Sunday entertainments in its plans for their speakers and musicians. Glad they are getting religion.

The ladies of the First church, Grenada, put a purse in the hands of Mrs. Trotter to pay her expenses to the Southern Baptist Convention—a beautiful expression of their esteem.

Beside the special evangelistic number to appear the second week in May, The Record is planning to bring out a specially attractive educational issue in June, which will be double size.

The Senate of the United States has taken its stand against the appropriation of public money for church schools, but the House is wavering. Now is the time to impress your congressman to vote right.

Thirty-six students were recently dismissed from the Louisiana State University at Baton Rouge for their connection with "hair clipping," a form of hazing freshmen. The trustees upheld the faculty in their enforcement of discipline.

The annual intercollegiate field day and oratorical contest will be held on the 12th of May at Clinton. The University, A. & M. College, Millsaps College and Mississippi College will be represented. Mississippi College will be represented in the oratorical contest by Mr. Luther Lane, son of Rev. J. H. Lane, of McComb.

Our space permits only announcement of time and place of district meetings. We are sorry not to be able to give the full program. Bay Springs Association is to have a Sunday School and B. Y. P. U. Convention at Bay Springs on May 13-14. The committee has arranged a specially good program. Write W. J. Shoemaker at Bay Springs for a copy.

You will see the Illinois Central Railway's announcement of rates to Asheville. There is no road in the South that gives better service and the rate is very reasonable. You may have choice of trains passing Jackson at 1:40 in the day or at midnight. The better time to leave is by the day train and you will reach Asheville in twenty-four hours. If enough apply a special sleeper will be put on. You may get what you wish by addressing Mr. W. Byrnes, district passenger agent, I. C. R. R., Jackson, Miss.

The Sunday School Board has gotten out the series of evangelistic, missionary and doctrinal tracts in beautiful form. It is a surprise to see how these attractive little booklets by specialists in their line of work can be distributed without cost. It makes any one wish to read them to see how neatly they are gotten up, and to see the names of some of the best men among us as their authors. They are greatly needed and ought to be widely used. The protracted meeting season is a good opportunity. Write the Baptist Sunday School Board at Nashville, Tenn.

SOUTHERN BAPTIST LAYMEN ON TRIAL.

To Finish Our Task of Raising \$120,000 by
Extra Offerings Between May First
and May Fifteenth.

A Timely Undertaking.

From the beginning, the Laymen's Missionary Movement has stressed the idea that it is not a part of its program to raise or to administer funds, but to promote intelligent, hearty, and generous offerings in the local church "upon the first day of the week," as a vital part of worship. The present emergency, however, seems to justify a temporary suspension of the established policy, and therefore the effort among Southern Baptist laymen to provide for the debt of \$120,000 against our Home and Foreign Mission Boards in a quiet way by extra offerings is most heartily commended by the leaders.

Why This Extra Effort?

1. The large debt is a source of depression, discussion, dissension, and discord—a handicap, rendering a forward movement impossible.
2. It is reasonable that this prosperous year should supply the deficit caused by the financial depression of last year. Many that have been prospered should make extra thank offerings.
3. Men alone have the resources; they can do it and even increase their offerings for the current year. The preachers and the women have the will but not the money. "Deliverance can come from no other quarter."
4. Seventy-three strong and consecrated young men and women have heard the call of God to go to fields "white already unto harvest," but they must be placed on the waiting list. "How shall they preach except they be sent?"
5. The demands on the Home Board for enlargement are likewise most imperative; the work in Cuba and Panama calls loudly for buildings and equipment. There are other urgent claims.
6. The extra offerings and activity involved in this quiet campaign should enrich the lives of the men who participate in it. Hundreds of men engaged in this campaign are discovering themselves. It is enlisting many new workers.
7. If successful, this movement will clear the way for regular systematic giving and afford it the most favorable opportunity to demonstrate its merits.

Apportionment.

It was agreed to request the men of each state to raise an amount not less than one-eighth of the sum contributed by that state to home and foreign missions the past year. The apportionment by states is as follows:

Alabama	\$ 7,000
Arkansas	2,500
District of Columbia	750
Florida	2,500
Georgia	12,000
Kentucky	11,000
Illinois	600
Louisiana	3,000
Maryland	3,000
Mississippi	7,000
Missouri	4,250
New Mexico	500
North Carolina	10,000
Oklahoma	2,100
South Carolina	10,000
Tennessee	7,000
Texas	20,000
Virginia	14,000

Certificates.

We consider this enterprise an investment and make the par value of a share twenty-five dollars. This suggests something definite and has some fascination because of its business flavor. To any layman, Sunday School class of men, or group of men, paying \$25, or a multiple thereof, an attractive certificate of stock will be issued, if desired. It may be made out in the name of a layman, Sunday School class, or church. The certificate serves both as a receipt and a souvenir, and is proving popular.

Extra.

This gift is to be extra, or in addition to our regular offerings for the current year; the appeal is to the men of vision and sacrificial spirit, who are able to appreciate a crisis. Men who have burdens, but are heroic in the hour of emergency.

Division.

Five-sixths of this fund goes to the Foreign Board at Richmond and one-sixth to the Home Board in Atlanta. Have your church treasurer send your gift to the State treasurer, stating that it is to apply on this debt in the ratio just given. Send the funds promptly and do not fail to designate what they are for.

Progress.

The men of Maryland have already gone beyond their apportionment and others may do so by May first. The indications are, however, that most of the states will be short at that time. There is perhaps no similar period during the year more favorable for pressing this emergency fund; the field is virtually clear during the interim between May 1st and May 15th.

While the men of each church may adopt their own plan, I venture to suggest two:

First, call a conference of the men at the close of the morning service on Sunday, May 7; explain the movement, and have one or more men ready to make liberal offerings on condition the whole amount is raised. If the full sum is not secured, send a committee to see capable men not present.

Second, a committee of two interested men in any church can see the leading men privately in a very short time and get the amount allotted to the men of that church. It is not necessary or best to see many.

Before May 15, 1916.

Write or wire your State treasurer not later than the forenoon of May 15th, that he may wire me the complete returns that evening for my report.

Laymen on Trial.

While the men crave the prayerful sympathy of the women and the helpful encouragement of the pastors, all the money is to be given by laymen. Shall we succeed in this first worthy and concrete job we have ever undertaken? "Have we not come to the kingdom for such a time as this?" All eyes are upon us. It is a time for importunate prayer and aggressive action.

Let us be strong and "quit ourselves like men."

Faternally,

J. T. HENDERSON,

General Secretary.

Chattanooga, Tenn.

IS A BAPTIST CHURCH APOSTOLIC?

(Read by J. F. Mitchell in fifth Sunday meeting at Milling Springs, Montgomery county, and published by request.)

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned."—Mark 16:15-16. "Go teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe whatsoever I have commanded you."—Mt. 28:19-20. Again, Ex. 25:9, "According to all I showed thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof. Even so shall ye make it." And Jesus says, "If ye love me, ye will keep my commandments."—Jno. 14:15.

It is our aim to show that Baptists are like the apostolic churches in spirit and form. The fact that Baptist churches constantly adhere to the New Testament as an absolute and complete guide in matters of practice as well as in matters of doctrine. This is admitted by others as well as by Baptists. So let us notice some features of the apostolic churches.

1. They ascribed Lordship to Jesus Christ. They would say, "My Lord and my God." "Lord, what wilt thou have me to do?" "Believe in the Lord Jesus Christ."

2. They believe in a regenerated church

membership. They believe that such as are being saved should be added to the church. Jesus said, "Ye must be born again." And to Peter, "Thou art Peter and upon this rock I will build my church." That is, out of such material as those who believe in me, that I am the Christ, I will build my church. Philip wanted to know of the Eunuch, whether or not he believed, and on a profession of his faith baptized him. John the Baptist when he saw the Pharisees and Sadducees coming to his baptism, said for them to bring forth fruits meet for repentance. So the Baptist churches want a regenerated church membership.

3. Another feature was that each local church had entire independence. The church at Antioch when in trouble sent to the church in Jerusalem for advice, and that advice was given, but not by way of authority. Each one looks to Jesus as the head and authority of all things. We see again when there was trouble in the church in Jerusalem over the Grecian widow as being neglected. The apostles told the church to look out seven men among themselves, whom they would appoint over this business, and this pleased them all. This was democratic. This allowed the least as well as the greatest to have a voice.

4. The members were of equal rank. "As many as are led by the Spirit of God they are the sons of God." So we are equal in power and authority for we are His sons. "For ye received not a spirit of bondage again to fear, but ye received the spirit of adoption whereby we cry, Abba, Father." The Spirit Himself beareth witness with our spirits that we are the children of God; and if children then heirs—heirs of God and joint heirs with Christ. This applies not to a class but to all believers, as many as are led by the Spirit of God.

"I am the vine," says Jesus; "ye are the branches." So we see that each branch has a connection with the vine. It may not be in as important a place, yet it produces the same kind of fruit as the other. So each one stands for himself and must answer the roll call for himself.

5. These churches looked to Jesus as their head, and to no priest. There was no alliance with any state, but Jesus was their leader, and the New Testament His law by which we are to be governed, and it alone is our discipline. The triumph of Christ over all things in heaven and in earth was not to be mediated by priest but by the transfusion from heart to heart of the Spirit of Christ.

6. Christ instituted two ordinances, which all agree are baptism and the Lord's supper. Baptists have ever endeavored to keep them where the Lord put them, baptizing none except on a profession of faith and that by plunging under the water. The supper is taken as a memorial of our Lord's death and suffering, to show forth His death until He come.

J. F. MITCHELL.

THE IDEAL CHURCH MEMBER.

There are many things that could be given as characteristic of the ideal church member. It is not the purpose of this writer to say all that could be said on this subject, but only to call attention to some of the leading things which characterize the ideal church member.

1. The ideal church member is a Christian. He has joined the church, not to be saved, but because he is saved and recognizes in the church an opportunity for more effectual service. Many people have a wrong conception of the church. They consider the church an institution in which men are saved, but this idea is not true for the church of Jesus Christ is an institution of saved people baptized upon a profession of their faith in Jesus Christ as their Lord and Savior. The ideal member is saved before he comes into the church and he recognizes in the church, not a place for repose, a Sunday hammock, nor a pedestal for publicity, neither a social club for the development of the social life, but a workshop where he can invest all his powers and

deepest energies and realize that it is the very best of investment.

Recently I heard a pastor and church refuse to accept two or three applicants into the church because, when asked why they wanted to join the church, they said, "In order to be saved." Did this pastor and church do the right thing? They did exactly right. The trouble with the church today is there are many in it that are unsaved. Because of the desire for numbers many have been swept into the church and consequently the pastor and church has a great burden of dead weight upon their hands. They cannot be enlisted in the work; they care nothing for mission work and the salvation of the lost, because they know nothing themselves of the saving grace of Jesus Christ. A saved man loves his Lord and delights in the service of his Master. It would be far better for the church and the pastor and the kingdom to close a meeting without a single addition than to receive the unconverted into the church. A church with twelve saved and consecrated members is worth more to the kingdom than a church with a thousand members in which two-thirds of its members, perhaps, know nothing of the saving grace of Jesus Christ.

2. The ideal member has a desire for information. (1) To know God's will. This desire will lead him to the study of God's Word. His inquiry is, "Lord, what will thou have me to do?" Such a member will find time to read and search the Scriptures because he knows the Scriptures contain his Heavenly Father's will. If our earthly father should give us a book in which is his will concerning us, it would not be long before we would know every word and condition in it. Well, the Bible contains God's will concerning us. It plainly says, "Believe on the Lord Jesus Christ and thou shalt be saved." It points out the path of obedience and service for the saved man to travel, and the man who is saved will thirst for knowledge and will find great refreshment in the study of the Word of God.

(2). He will also desire to know how the work of the kingdom progresses and how and where he may be of service to the kingdom. He will subscribe, pay for and read his church paper and other religious literature. In such literature there is an abundance of information of the kingdom's progress that will encourage and strengthen us for better service in the kingdom. You cannot know God's will without reading His Word and you cannot be an informed Christian without you read the literature that contains the information of the kingdom's progress. The denominational paper is a link in the chain of our Baptist work. It unites us together and gives us the information of the progress of the work in other sections of the State and country. The ideal member will want to know these things and he will go to a source where he can get such information.

3. The ideal member has convictions. He believes something and will stand firm upon what he believes. He is always ready to accept the truth, but he will not accept the substitution of man for the command of His Lord, neither will he be so narrow as to not accept the truth unless it has the label of his denomination upon it. He is a Baptist, a Methodist, a Presbyterian, etc., not because his mother or wife is, or for convenience sake, but because he believes the church of which he is a member is the church of the New Testament. I have heard many people say that it does not make any difference which church you belong to just so you live right. There is not but one church, and if you do not believe the church of which you are a member is the New Testament church, you lack conviction and need to study the Word of God. Christ said to Peter, "Upon this rock I will build my church (not churches) and the gates of hell shall not prevail against it."—Matt. 16:18. The New Testament church knows nothing about sprinkling and infant baptism and the doctrine of salvation by works. Paul plainly says, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of

works lest any man should boast."—Eph. 2:8-9.

The person who belongs to an organization that teaches an erroneous doctrine becomes a party to the crime and cannot be living right. You must believe something and that something must be the truth of God's Word.

4. The ideal member is consecrated. Whatever he does is done to the glory of God. He is consumed with a passion for God and His cause, and has no time or thought to give to worldly things, but is kept busy doing the one thing that the Apostle Paul taught when he said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13-14. A servant came to his master one day, stating that it was very hard to live a Christian life because of so many temptations. His master ordered him to fill a glass full of water and carry it across the street and if he spilt one drop of the water he would have to die. The servant did as he was commanded without spilling one drop of the water. When he returned his master asked him if he saw the saloon, the pool room, the dance hall, the card table and the gambling hall, and his reply was, "No, I was too busy carrying that glass of water." His master said, "Now learn thy lesson; be absorbed in God and you will have no time or interest in worldly things."

There are many valuable translations of the Bible, but the most valuable translation and the one that is convincing the world of the power of Christianity is the one that is translated in the lives of God's people and moving them to genuine service in the kingdom. The eloquence that is swaying the world today is not rhetoric, or the flights of oratory and the well rounded periods, but it is the silent eloquence of a consecrated life. The ideal church member lives with his Lord and witnesses for Him wherever he goes and where he cannot go he will help send somebody else to go and tell the story of Jesus and His love. He loves his church better than any other institution on the earth and will attend its worship and keep up his obligations to the church even though he may not like the pastor. No doubt you have heard members of the church say, "I will never go to church again or contribute anything to the support of the church as long as such a man is pastor." They draw their purse strings and criticize the pastor and the whole church and nothing in the church is ever done right in their estimation. The religion of such a member is not very deep and they need to get closer to God and let Him, by the fire of His Holy Spirit, burn out the sin and selfishness of their lives. The consecrated member may not like the pastor and there may be reasons why he does not like the pastor, but he will be true to the church and the cause because it is the work of God. We are not in the church because the pastor is a great preacher or because we like him but because God has called us out from the world and commissioned us to evangelize and Christianize the world.

It is said that in some of the old readers there is a story of two boys who were playing together and one of them fell and was seriously wounded. The physician was sent for in great haste. The man who went after the physician had to inquire the way. He was told that he would find a signboard pointing the way to the home of the physician. He went on and found the signboard and followed its direction until he was convinced that he must be wrong. He came back to the signboard and went in the other direction. He got the physician, but when they reached the wounded boy, he was dead. He died just a few minutes before they arrived. The physician said if he had reached him a few minutes sooner he could have saved him. Well, what was the matter? What caused the doctor to be too late? A little boy just for fun had changed the signboard and caused the man who went for the physician to be misguided. My dear brother and sister, as a member of the church of God, you are the signboard along the way to the home of the Great Physician. When

you play cards, dance and do many other things that are not conducive to a wholesome Christian influence you may not mean any harm by it, but you are changing the signboard by which many lives will be influenced in the wrong direction who need the saving grace of Jesus Christ the Great Physician. The ideal member will not knowingly do anything whereby his brother may stumble. His motto will be concerning such things, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8:13.

5. The ideal church member will also trust in the Holy Spirit. It is possible to be saved and consecrated to the cause of Jesus Christ and fail in some of our efforts to advance the kingdom because the Holy Spirit is left out of it. This is a day of machinery in the Lord's work and there is danger that we put our trust in the machinery instead of the Holy Spirit. The machinery is all right, but it is worthless unless the Holy Spirit does the oiling of it and the controlling of the operators. I am in sympathy with our missionary committees and missionary campaigns. It seems that we have to have them, but the necessity for these committees and campaigns is a reflection upon the religion of the individual Christian. The ideal Christian will not wait for the missionary committee to canvass him but will bring his offering voluntarily to the house of God and put it in the treasury as a joyful act of Christian worship. He is possessed and guided by the Holy Spirit and whenever his church undertakes something he is there in person and he means to help in the work.

The member who is regenerated and desires to know the will of God and keep in touch with the kingdom's progress, who really believes something and is consecrated and consumed with a passion for the cause of Jesus Christ and who leans upon the Holy Spirit for guidance and success will keep the signboard pointing right and will be a great power in the kingdom. And this ideal is no idle dream and impossibility but is one that is in the reach of all and the one that every Christian should strive to obtain.

C. T. TEW.

Greenville, Miss.

HOME MISSION SECTIONAL MEETINGS AT ASHEVILLE.

In connection with the convention at Asheville, the Home Board will this year conduct an evangelistic conference of three days and a mission study class for a similar period.

The evangelistic conference at the convention has been conducted for several years by Dr. Bruner, superintendent of evangelism, and has become very popular. This year the conference will meet on Wednesday, May 17th, at 10 o'clock in the morning and on Thursday, Friday and Saturday at 8 o'clock in the morning. Specialists have been secured to make addresses in connection with the conference.

A home mission study class under the auspices of the Home Board will be conducted at the convention for the first time. The class will be in charge of Dr. Masters, and in addition there will be an address by an expert speaker each day. The book used will be the new and popular book, "Baptist Missions in the South," and two chapters will be covered daily, beginning at the first. The time of meeting will be 3 o'clock in the afternoon, Thursday, Friday and Saturday. The class will hold its meetings in one of the rooms of the Christian church just across the street from the convention auditorium.

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EDITORIAL.

THE QUALITY OF GOD'S LOVE.

Recently a lady was heard to say that she wished that the Bible had spoken of the love of God as that of a mother, rather than that of a father. Her reason was simply that her father had died before she was old enough to remember him, and she knew nothing of a father's love. Her mother was devoted, tender and self-sacrificing and she had wished to think of God as having the disposition of a mother. The truth is that our God and Father exhausts every figure of speech or other device to reveal the quality and greatness of His love. There is no wide difference in the quality of a father's and a mother's love, for they have the same nature and the same reason for tenderness of affection. But whatever difference there is the Bible does not fail to make note of it and utilize it to reveal God's love to us. If the love of a mother surpasses in tenderness and patience and lasting quality that of a father, this, too, is drawn upon to show the quality of God's affection for us. "As one whom his mother comforteth, so will I comfort you and ye shall be comforted in Jerusalem." "When my father and my mother forsake me, then the Lord will take me up." "But Zion said, Jehovah hath forsaken me and the Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." He that made the mother heart must have had one fully as tender.

But there is a quality in a father's love that is seen only in its fullness in that of the Heavenly Father. In Ephesians 3:15 He is called "The Father from whom all fatherhood (margin Am. Rev.) in heaven and on earth is named." There is a pride and joy that rejoices in the achievement of a son, an interest that follows the growth and advancement of a child that is perhaps stronger in a father's heart. The Bible represents the Father as planning our course, providing for our growth, and being enriched by the attainments of His children. Paul prays that the Ephesians may know what is the riches of the glory of His inheritance in the saints. It is the Father's inheritance, and His enrichment that are here spoken of. The love of a friend, of a husband, of a mother, of a father are all drawn upon to show the manifold and enduring quality of His love to us.

THE CALLED CALLING.

Paul seems in the beginning of his first letter to the Corinthians to play upon these words, saying them over and over, fondly tossing them back and forth. Read this selection, "Paul called to be an apostle, * * * to the

church (called out company) of God * * * called to be saints, with all that call upon the name of our Lord Jesus Christ in every place." The point here is that those who are the called are the same as those who call upon His name. The called of God are those who have been chosen of Him before the foundation of the world and who have in the execution of this eternal, sovereign purpose of His been invited by the gospel messenger and led by the Holy Spirit to faith and repentance.

Now the reaction of God's call is the "calling upon the name of the Lord Jesus Christ." The response to God's calling of us is our calling on Him. So that Paul makes it a designation of a Christian in his introduction to the epistle. This is in accord with his statement elsewhere, "Whosoever shall call upon the name of the Lord shall be saved," which is also said by Peter on the day of Pentecost. Not only does one become a Christian by calling on the Lord Jesus, but this is the way to maintain the Christian life. There is no such thing as a prayerless Christian life, and the measure of his spiritual life will be the measure of his efficiency in prayer. His power will be in proportion to his having learned how to pray and his exercise of the privilege of prayer.

It is one of the unsolved mysteries of our Christian lives that we have to be urged to pray. All the testimony of God's Word and all the testimony of experience is to the immeasurable value of prayer. All discipline, all instruction fail of their purpose in one who fails or neglects to pray. Paul hardly thought it worth while to write to those who did not pray. He writes to "those who call on the name of the Lord Jesus Christ in every place." It is not worth while to preach to people who refuse to pray. Many a protracted meeting has failed right here. Many a good sermon is wasted just for this cause; either the preacher or the people did not pray. The devil spends his chief energy in keeping people from praying or hindering them in their efforts to pray. It is on this account that prayer is spoken of as striving, labor, agony, conflict.

BLESSING OF ENDURING.

It is not an uncommon thing to hear some one speaking of another as being specially fortunate in being in some way free from temptation, as if those who escaped such trials were particularly happy. Now the exact opposite of this is true according to the teaching of the Word. James says, "Happy is the man that endureth temptation." To be sure, we are likely to be mistaken in supposing that there are some who are immune from temptation. You have hardly seen one who claims to be free from such tests of his faith and strength. We are prone to complain that we are subject to so many. What should our attitude be when they come?

The blessing and the happiness are not necessary and inevitable accompaniments of temptation. We are sure to be like Jesus in that "He suffered being tempted." The temptation brings its suffering; it is the enduring that brings the joy. It is weathering the storm, proving stronger than the violence of passion and the gusts of anger, overcoming the seductions of worldliness and the gratification of selfish indulgence and pleasure that brings the joy of victory and the glow of spiritual health.

The special joy that is the portion of one who resists and subdues temptation is the "crown of life." The reward is life, that is bringing into exercise of all the latent faculties of mind and spirit that had lain dormant. The unused muscles are brought into play, the unsuspected possibilities of strength. This largeness and completeness of life is called a "crown" because there is the sense of victory over self, triumph over sin, conquest of the lower nature and desires, which fits for reigning with Him. "To him that overcometh will I give to sit with me on my throne, even as I overcame and sat down with my Father in His throne."

YALOBUSHA WORKERS' CONFERENCE.

The program was prepared by Rev. J. R. G. Hewlett and others and was held with the New Goshen church, of which Rev. G. L. Martin is pastor. The devotional exercises of the opening session were conducted by Rev. Joel D. Rice. Brother Rice is looked to as a father by the churches in Tallahatchie county and has their universal love and esteem. They speak of him with joyful tenderness and he is happy in his years of rest. He took the 120th Psalm and reveled in its rich experiences to the joy and help of all. Everybody regretted Brother T. T. Gooch's absence on account of a recent operation from which he is recovering. Brother H. L. Johnson took his place and made a good talk on "The Church Teaching God's Word." The editor preached at the closing of the morning session. The pastor led the devotional meeting for the evening. He is a man of ripe Christian experience and character. J. P. Neel had a couple to marry and could not come, so his place was well filled by Brother S. T. Courtney. The address of Enlistment Missionary J. P. Harrington, on "Problems of the Country Church" was calculated to open the eyes and strengthen the hands of the crowd that listened eagerly to it. Brethren asked him questions and found him ready with helpful answers. One of the laymen opened the meeting Sunday morning and another Sunday afternoon. The editor was asked to fill a gap, as usual, Sunday morning. This was followed by a sermon from Brother J. P. Harrington, which brought two souls to confess faith in the Lord Jesus. The house was crowded and there were twice as many out doors. In the afternoon the meeting was held out under the trees that the crowds might hear. There was a sermon by the editor and an address on the ideal church by Brother Harrington. Brother H. L. Johnson, as usual, rendered valuable service and the people expressed themselves as being greatly helped by the conference. The hospitality was abundant and gracious. We had the pleasure of being in the home of Brother J. D. Rice and it was a soul refreshing feast. At Charleston it was our privilege and joy to be in the homes of Pastor Hewlett and Mr. and Mrs. Ned Rice.

What is one to think of a paper like the Herald and Presbyter when it says with reference to the baptism of the Ethiopian Eunuch by Philip, "No one, unless he is totally and blindly prejudiced in favor of immersion, would believe that they really went into the water." That is to say, no person in his right mind would believe the very thing that the Bible says was done. We have no disposition to call names and we try to be charitable in estimating the weakness of others, but why any man should set himself up to teach the Bible, to preach the gospel or publish a religious newspaper, who repudiates a plain statement of the Word of God, it is certainly difficult to comprehend. It does seem that the determination to hold to and teach for doctrines the traditions of men rather than the commandments of God is running some people to absolute madness or bald infidelity.

TELEGRAMS.

Dr. Lawrence received on Wednesday morning the following telegrams:

"Total results not known yet; books being balanced. Mississippi — thirty-four thousand, two hundred and thirty-three, forty-four."

J. F. LOVE.

"Received from Mississippi, \$24,412.00, including evangelism. From all states, \$365,830. Considerable debt."

B. D. GRAY.

Rev. W. R. Cooper is now located in his new field as pastor at Sumner.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

We missed making our apportionment by a fraction.

For home missions our books show \$24,071.32; for foreign missions our books show \$34,293.26.

The Country Pastor.

In this campaign the country churches have made a most magnificent showing. They have tried in real earnest to make the apportionment suggested to them by the board. The file of letters in the office reveal a loyalty and devotion to our denominational work on the part of the country pastors unsurpassed. These men of God who are working for the advancement of the kingdom, who have received no honors at the hands of the denomination, who are not seeking for place or position or distinction, who are hidden away in the hills and valleys of old Mississippi are God's noblemen and when the crowning time shall come, few if any, in all the wide fields of kingdom service will receive a brighter crown than they.

The Unmoored Church.

No ship can tempt the sea and learn its glory so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea grows too rough. The only chance for a ship to reach its glory is to cut loose from its moorings and breast the waves. So it is with a soul. So it is with a church. The church that trifles and toys with self-sacrifice never can get its true glory and power. Only the church that with an overwhelming impulse and a perfect trust gives itself up forever to the service of others, others in its own community, others in the uttermost parts of the earth, finds the delight and peace and power which such complete surrender has to give.

We cannot moor our churches by systems and programs and plans to the shore. There must be room for faith. There must be the test of endurance brought about by struggle. It takes the open sea for naval strategy, and in kingdom service our churches must have a chance to maneuver. We have got to get out on the high seas of big things. It is tragic to see a great ship dashed to pieces against a barren waste of sandy beach; it is likewise tragic to see a church dashed to its benevolent and spiritual death on the verdureless sands of local and little things. And yet such is often the case when the church is moored too close in by programs and plans and ambitions that look only to local interests.

The Southern Baptist Convention.

The Southern Baptist Convention meets this year in Asheville, N. C., May 17-20. This is an excellent place to meet. It is very much desired that Mississippi be well represented. Conventions are both educational and inspirational. Travel itself is educational. It broadens and gives new points of view and new points of contact with the world.

There will be a place as a delegate for every one going from Mississippi. If you have not written for a credential card, write at once. If you wrote for the card in the letter that you sent money in for missions and have not received the card, write again, as the rush of mail was so great the last week that your request might have been overlooked. But if you do not get a card, remember that I will be at the recording secretary's desk on the 16th and 17th and will gladly supply you with a card.

MISSISSIPPI COLLEGE TIDINGS.

Jeff Latimer, of the class of '15, was a visitor at chapel last week. He conducted the chapel exercises and made a splendid talk. We are always glad to see big-hearted, broad-shouldered, genial-natured Jeff.

Dr. B. G. Lowrey, of Amarillo, Texas, was with us one morning last week. He conducted our chapel worship and then he made one of the best chapel talks that we have heard this session.

Brother Wall is getting right into all of our hearts. He carries an atmosphere about him surcharged with that for which he lives and labors. His messages all have a soul and they are stirring the people to action. The treasurer announced last Sunday morning that we were short about \$30 of our \$850, mission apportionment, and immediately the full amount was raised and more, too. People who had already given gave more and those who had not before given, gave.

D. M. NELSON.

Clinton, Miss.

COMMENCEMENT EXERCISES, MISSISSIPPI WOMAN'S COLLEGE, HATTIESBURG.

Friday, May 19th, 8:00 p. m.—Expression Contest for Smith Medal.

Saturday, May 20th, 8:00 p. m.—General Concert.

Sunday, May 21st, 11:00 a. m.—Commencement Sermon—Rev. Zeno Wall, Clinton.

Sunday, May 21st, 8:00 p. m.—Sacred Concert by Glee Club.

Monday, May 22nd, 10:00 a. m.—Class Day Exercises.

Monday, May 22nd, 8:00 p. m.—Graduating Exercises and Baccalaureate Address—Dr. Charles Hillman Brough, Fayetteville, Ark.

We are cordially inviting all of our friends to attend.

J. L. JOHNSON.

A WORD OF APPRECIATION.

By W. A. McComb.

On April 30th the Judson Centennial campaign formerly closed in Mississippi and largely over the South. The announcement will be made at Asheville, N. C., when the Southern Baptist Convention meets, as to the outcome of the campaign.

It is my purpose here to express my heartfelt appreciation to the brotherhood for the many kindnesses shown me while engaged in this campaign. I have been connected with the board in this work for twenty-three months. I have labored in Tennessee, Missouri, Kentucky, Arkansas and Mississippi.

The campaign has covered a period during which times were hard, made more so because of the European war. But the brotherhood have responded nobly. It has been my privilege to see some heroic sacrifices made by His faithful servants in connection with this work. May He reward each one who has shown kindness to this great cause.

I would suggest that those who have made subscriptions to this cause pay them as soon as possible, if possible even before they fall due. Should you want to make a payment, send your check or postoffice order payable to the Foreign Mission Board, Richmond, Va., stating that it is for the Judson Centennial Fund and at once the board will return your cancelled note.

Thanking the noble pastors, laymen and sisters for their co-operation and loyal support to this cause and their many courtesies to one of His little ones, I beg to remain, yours in fellowship and service.

Clinton, Miss.

EASTER SUNDAY OBSERVANCE BY BAPTISTS.

If correctly reported by newspapers, there were Baptist churches in some of our Southern cities that observed Easter Sunday recently by having services suited to that day. Is it not strange that Baptists should be swept off their feet by the popular current and as a result observe a day of heathen origin which has been placed in a calendar of religious days to be observed by Christians. Why stop with the observance of Easter Sunday? Why not observe Good Friday and Palm Sunday, and Ash Wednesday, and Lent? The word "Easter" is mentioned only one time in Holy Scripture (Acts 12:4) and is translated "Passover" in the revised version. There are Baptists good and sincere who are innocently influenced by their surrounding. A deeply pious and highly educated Northern Baptist sister said to the writer, her pastor, "Brother Bowen, next Sunday is Easter Sunday, and is your preaching day with our church. I will have the ladies to join me in decorating our church building for the occasion, to which her pastor replied, "No, no, sister, don't do that; Baptists do not observe Easter day. They stick to the Book—the New Testament." She seemed glad that her pastor checked her, for she was a true Baptist and, pray, who is a true Baptist? It is one who stands firmly upon Holy Scripture and a "thus saith the Lord" is the end of all controversy with him or her.

Every Baptist ought to know that there is one day—and only one—to be observed by God's people under the New Testament or gospel dispensation, and that day is the first day of the week (Sunday)—"the Lord's Day." The day on which our Lord arose from the dead, and is therefore memorial day, memorial of his resurrection. This day was observed by the apostles and New Testament churches and by the presence and sanction of Jesus Himself. They observed the day weekly—every first day of the week, and not once a year.

The seventh day Sabbath was a rest day, and a day memorial of God's finished work of creation. The first day Sabbath is a rest day, and memorial of our Lord's finished work of redemption when he arose from the dead. "For he that entered into his rest he also hath ceased from his own works as God did from His."—Hebrews 4:10. This day of rest (Christian Sabbath) is typical of and points forward to that eternal Sabbath rest that remains to the people of God in heaven. Let Baptists confine themselves to the observance of this one day and keep it holy, "not forsaking the assembling of themselves together as the manner of some is."

"Welcome, sweet day of rest

That saw the Lord arise;

Welcome to this reviving breast

And these rejoicing eyes.

"The King Himself comes near,

And feasts His saints today;

Here we may sit and see Him here,

And love and praise and pray.

"One day amid the place

Where Christ, my Lord, has been,

Is sweeter than ten thousand days

Of pleasure and of sin.

"My willing soul would stay

In such a frame as this

Till called to rise and soar away

To everlasting bliss."

O. D. BOWEN.

Gulfport, Miss.

The Unity Baptist church, Zion Association, asked a number of preachers in Jackson to examine Brother M. D. Clark, one of the members, to ascertain his qualification for the ministry. Drs. Borum, Lawrence and Lipsey formed the presbytery, Dr. Borum presiding and leading in the examination. He was approved and recommended for ordination. This will probably be carried out by the church at its next meeting. Rev. B. C. Land is their pastor.

THE WEEKLY PRAYER MEETING

Familiarity with the Word of God is a thing greatly to be desired on the part of the Christian. The prayer meeting service is a splendid opportunity for learning to handle aright the word of truth. Every church should have a supply of Bibles, and frequently there should be a devotional Bible study hour. Try the following with open Bibles:

PREPAREDNESS.

G. S. D.

1. Preparation—God's method in creation.—Ps. 74:16; 103:19; 147:8.
2. Preparation—God's method in providence.—Ps. 23:5; 65:9-13; 68:10.
3. Preparation—God's method in redemption.—Ex. 23:20; Zeph. 1:7; Is. 40:3-5; Mal. 3:1; Matt. 3:1-5; Luke 1:76.
4. Preparation—God's method in judgment.—Amos 4:12; Ps. 9:7; Matt. 25:41.
5. Preparation—the Christian's attitude as God's fellow-worker.—Eph. 6:15; II Tim. 2:21.
6. Preparation—the Christian's assurance of glory.—John 14:2-3; I Cor. 2:9; Heb. 11:16.

Thus we see that God moves in prepared paths. No great thing ever comes to fruition suddenly. Jesus describes God's method perfectly when in likening the kingdom to seed cast upon the earth He says, "First the blade, then the ear, then the full grain in the ear."

It is quite certain that God would have us who are His fellow workers to be imitators of Him in preparation for spiritual achievements. The children of light are in this regard to be no less wise than the sons of this world.

ANNOUNCEMENT OF ANNUAL KING'S TEACHER ALUMNI BANQUET.

The Alumni Association of the King's teachers of the Southern Baptist Convention will hold its annual session and give its annual banquet in Asheville, N. C., Friday, May 19th, at 5 p. m. The banquet hall of the Langren Hotel, seating 500 guests, will be used for this purpose. Tickets, seventy-five cents each, will be distributed by Secretary E. L. Middleton, Raleigh, N. C., and requests for reservation may be sent to his address.

M. E. DODD, President.
CALVIN B. WALLER, Vice-Pres.
E. L. MIDDLETON, Secretary.

THE BOOK

In the course of the centuries much theological rubbish has gathered about God's plan for man's salvation, obscuring its simplicity and beauty. Having dealt with the Book which contains God's inspired message of salvation, and the man called to preach this message, Brother Williams now outlines the content of this wonderful plan whereby God provides salvation.

THE PLAN OF SALVATION.

J. P. Williams.

How can a man be justified with God?

Law is the expression of will enforced by power. God's law is the expression of His will. Therefore the law is determined by His will. His will is determined by His nature. Obedience to the law is necessary to justification; that requires the will of the subject to conform to the will of God. As man's nature determines his

will, it follows that the nature of man must be in harmony with the nature of God before there can be salvation by obedience. It would take a holy man to render such obedience. But man has a sinful nature (Rom. 8:6-7; Eph. 2:1-6.) Total depravity is to be destitute of original holiness. This is man's condition by nature. Wherefore man is helpless before the law of God (Rom. 3:19). It follows from the foregoing that children are not born holy. They are innocent, but have sinful natures. If they die in infancy, God takes care of them (Ps. 51:5; 58:3-4; Rom. 8:6-7).

Justification is possible with God because of the acceptance of a substitute which was provided in Christ, who made satisfaction to the demands of the law by bearing its penalty for us (Is. 53:4-6; Jno. 3:16; Rom. 3:24-26). But spiritual life comes through regeneration. Two things are done in salvation: "Not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit (Titus 3:5; see also Eph. 5:26). Because of what Christ did, the Father is ready to receive the sinner in reconciliation. The preaching of the gospel brings the penitent through faith into the kingdom. Our regeneration gives us spiritual life, but does not change our carnal nature. Hence the conflict (Rom. 7:14). The carnal nature is not destroyed, but we have power to hold it in subjection. Because this is so, it is impossible for us to be wholly sanctified while we remain in the flesh (I Cor. 15:42b).

Conclusions: First, what we do has nothing to do with procuring our salvation. That is salvation by grace (Eph. 2:8-10). Second, love is the highest motive to service. Gratitude and sympathy are the regenerate soul's dynamics. (II Cor. 5:14-15.) To honor God its supreme aim (I Cor. 6:20).

SOCIOLOGICAL CONGRESS.

It was my privilege to attend the fifth annual meeting of the Sociological Congress, New Orleans, April 12th. It was not as largely attended as we had hoped or as the merits of the organization deserves.

The general theme of all the discussions was conservation of health. I am convinced that the Sociological Congress is doing more for the betterment of humanity than any other organization in our country today. It seems to me that the work of the Sociological Congress is the much neglected and practical side of the Christian religion and should come easily within the pale of our church work. Notice some of its principals:

Purpose.

To study and improve the social, civic and economic conditions of the South.

Slogan.

The solid South for a better nation.

Object.

To enlist the South in a crusade of social health and righteousness.

Might not the church of our Savior Scripturally work out these principles?

The discussions were very helpful along social lines and I am sure that no Christian or philanthropist can hear a series of discussions at this convention without having stirred within him the earnest desire to do more toward building up the citizenship of our country.

Much stress was laid on the importance of the proper training of the young, beginning even before the child is born, to work out the principles for the rearing and training of the best human being. Many serious charges are made against those who have charge of the rearing and training of our citizens, for the gross neglect of the things that make for the greatest health and righteousness. The time is coming when our citizens, especially the Christian part of it is going to wake up to their obligations along this line and principles are going to be adopted and worked out for better sanitary conditions, better feeding and housing of the fam-

ilies, resulting in better health and in the providing of better moral surroundings. I think that the Sociological Congress is going to prove to be the "John the Baptist," going before to prepare a people for "Him that cometh after."

Institutions Visited.

While in New Orleans I had the privilege of visiting the Boys' Orphanage, the Jewish Orphanage, and the City Industrial School for Boys. In the Boys' Orphanage I found fifty boys, superintended by Brother and Sister Sutton, who are faithfully working to the best interest of these boys. It was a real joy to be with the boys in some of their meetings and hear them sing with a vim the gospel songs.

I also visited the Jewish Orphanage and found the best equipment and the most perfect system of operation that I have seen in any orphanage. The government of the home is practically in the hands of the children, the superintendent and one or two other helpers exercising general supervision. The children are divided up into small families of five or six with a big brother or a big sister at the head of each group, who are largely responsible for the general care and training of the children of their families. They also have a well equipped manual training school where trades and arts are extensively taught.

The City Industrial School is for boys who are wandering with no one especially to care for them and are kept and trained until they learn to do better. They hope to have some larger and better equipment for this work.

J. R. CARTER.

Mississippi Womans College

Elsewhere in these columns you will see our fourth commencement program. We will be glad to have as many of our friends as possible to attend these exercises.

On last Wednesday afternoon a Junior recital was given in the auditorium by Miss Kate Atkinson, of Laurel, in expression; Miss Edith Morris, of Pascagoula, in piano, and Miss Hazel Brister, of Bogue Chotto, in piano. These young ladies gave a very pleasant entertainment. On Friday evening last Miss Augusta Riley, of Manchester, Ala., gave a graduating recital in piano. Miss Riley is naturally gifted in piano and her three years of study at the Woman's College have developed her natural ability to a high degree. Miss Riley already has a splendid position for next session.

Beginning about May 29th, there will be a State Normal, lasting six weeks, in session at the Woman's College. At the same time, a normal will be conducted at the State Normal College. The same faculty will be used mainly for both normals. Prof. Claude Bennett, our vice-president, is director of the Woman's College Normal. We will be especially glad to have any of our Baptist friends who wish to attend the normal in Hattiesburg to register at the Woman's College Normal.

In accordance with an act of the last Legislature, graduates of the Woman's College will hereafter receive a professional license to teach in the schools of Mississippi. We feel that this law is a great step forward in education in Mississippi.

We have just completed a splendid cement walk, eight feet wide, going from the administration building to the street car station at the front gate, a distance of about 500 feet. In addition to this walk, we have also made a large cement court at the front steps of the administration building and a large fountain at the intersection of this walk and the walk between the two dormitories and also we are putting in elaborate pillars at the entrance. The fountain was a gift of the Philomathean Society and the pillars at the entrance are a gift of the Armenian Society. The whole work will cost about \$900 and is being done without calling on the denomination for help.

About the 20th of January we planted an acre in strawberries. We are now getting about

fifty gallons of strawberries a week from this acre in its first year.

Our new postoffice is a great convenience. We will be glad if all our correspondents would address us at Station B.

J. L. JOHNSON.

Hattiesburg, Miss.

CLARKE MEMORIAL COLLEGE.

In the debate between Clarke Memorial College and the A. & M. College, the question debated being, "Resolved, That the denominational college idea of education is more conducive to a well-rounded citizenship than the agricultural college idea," our representatives were Mr. J. H. Thompson and Mr. N. G. Hickman. Clarke Memorial won in this debate as always before. Of course, we had the affirmative side of the question. When the final average was made our men were three points ahead of the A. & M. men in average. Clarke Memorial has never cost a single debate. This is the third time for us to win over the A. & M. College.

It is gratifying to us to be admitted to the contest in the Crystal Springs Chautauqua to be held in July. We will send our first representative this year. While the other four colleges in the contest are older than ours, we confidently expect to carry away the honors of the occasion.

Mr. N. G. Hickman, a ministerial student and member of this year's graduating class, preached at the First Baptist church last Sunday. We are still without a pastor and we are certainly at a great loss since our beloved pastor, Brother Bostick, has taken up his work at Columbia.

Our commencement begins on Friday night, May 5, and ends on Tuesday, May 9. We hope to have many visitors and friends with us during commencement. Rev. J. P. Culpepper, former pastor here and teacher of Bible in the college, has just made us a visit. He has many friends here and a son who will graduate this year.

CHARLES D. JOHNSON,
Faculty Secretary.

NEW ORLEANS—1917.

New Orleans is asking for the Southern Baptist Convention in 1917. I believe that in considering the invitations from the different places for the meeting of the Southern Baptist Convention, three things ought to be considered: First, the best welfare of the convention from a South-wide view point; second, the accommodations in the way of hotels and auditoriums offered the convention by the city acting as host; third, the good the sessions of the convention will do to the community in which they are held. It seems to me that New Orleans is the best place for our 1917 convention when we look into all three of these considerations. New Orleans is centrally located so far as accessibility is concerned, and there is no doubt that we can get a better South-wide representation at New Orleans than any other one place in the central section of the Southern States. New Orleans will give every hotel accommodation that any one could wish. It is a city of hotels, and the Board of Trade has already guaranteed that the hotel rates will not be raised on account of the coming of the convention. The average messenger to the convention can live in New Orleans for a cost of from \$2.00 to \$3.00 per day. This would include both room and meals. The auditorium facilities will be the very best. The New Orleans Chamber of Commerce has on hand at present plans for a city auditorium with a capacity of 7,000. If this should not mature, prior to the meeting in 1917, the city will put the Atheneum at the disposal of the convention, which seats 3,000 or 4,000 people.

The city of New Orleans and the surrounding country would be immensely benefitted by the coming of the Southern Baptist Convention in 1917. The Baptist churches in New Orleans are struggling to gain a foothold in that city. The Catholic and irreligious sentiments are so strong all through that section of our South-

land that a struggling Baptist congregation is at a great disadvantage. The coming of the convention would prove to these people, these anti-Baptist folks, that our denomination is strong enough in the South to accomplish something and to be reckoned with.

It is my sincere conviction that, in the line of every consideration, our 1917 convention ought to go to New Orleans. The whole State of Louisiana joins in the invitation that the city of New Orleans is giving the convention.

Louisiana Baptists are trying to find themselves and they desire the Baptist hosts of the South to come to us with this session of the convention, in order that we, thereby, might be of some help to the whole denomination, and that we might get encouragement and benefit from your coming.

I hope that you can see your way to say "Amen" to the New Orleans invitation.

Fraternally,

E. GODBOLD.

THE RIDGECREST THEOLOGICAL AND BIBLE SCHOOL.

Last summer the board of directors of the Southern Baptist Assembly, Ridgecrest, N. C., appointed the following committee to run a theological and Bible school of not less than six weeks during the summer, beginning with 1916: Dr. B. H. DeMent, Greenwood, S. C.; E. C. Dargan, Macon, Ga.; Dr. B. W. Spillman, Kingston, N. C.; Dr. J. W. Porter, Lexington, Ky.; Dr. J. H. Dew, Ridgecrest, N. C.; Dr. J. E. Hicks, Danville, Va., and Dr. Hight C. Moore, Raleigh, N. C. Six out of the seven were at Ridgecrest last summer, and the other member is most cordial in his attitude toward the plan.

We are happy to make an announcement in regard to the faculty and courses of study—an announcement which we feel will be greeted most heartily by the Baptist brotherhood.

Dr. A. H. Newman, the celebrated Baptist church historian, Baylor University, Waco, Tex., will give a double course in church history, each course consisting of three hours a week, for six weeks. He will also teach systematic theology four hours a week for three weeks. During the other three weeks of the term it will be taught by the chairman of the committee, he being especially requested to do this work.

Prof. H. C. Wayman, the brilliant young professor of the Southern Baptist Theological Seminary, Louisville, Ky., will teach the Old Testament, six hours a week, for six weeks—three hours English, three hours Hebrew; beginners.

Prof. C. B. Williams, the able professor of Greek New Testament in the Southwestern Baptist Theological Seminary, Fort Worth, Texas, will teach the New Testament, six hours a week, for six weeks—three hours per week English and three hours per week Greek. The English class will study the gospel according to Luke, and the Greek class the Epistle to the Romans.

Prof. R. E. Gaines, of Richmond, Va., will give a double course of lectures during the last three weeks of the school. For five hours per week he will discuss "Guiding the Growing Light," and five hours per week "Church Efficiency." No man among us is more competent to give a scholarly, practical and inspiring presentation of these great themes than is Prof. Gaines.

Dr. Jno. E. White and others will give a brief series of lectures about which future announcement will be made. Those who desire superb advantages in training for enlarged influence as pastors, evangelists, deacons or Sunday School workers, will have their expectations fully met at Ridgecrest, N. C., this summer.

Preachers who have never been to college; those in academies and colleges; those who have never been to a seminary and may never go; those who have had the best educational advantages and have been in pastorates for a number of years, will all find a bill of fare from which they can make a wholesome and appetizing selection.

The environment at Ridgecrest is as nearly

ideal as one could expect to find. The climatic, social and religious advantages are unsurpassed, not only at Ridgecrest itself, but also at Black Mountain, two miles away, Montreat, and Blue Ridge, four miles distant.

There will be no tuition fees, and as the expenses for running the school must be met, it is deemed wise to establish for this year, at least, a system of lectureships, \$100 each. The lectureships may be named for an individual, an institution, or a church, society, etc. If we had twelve or fifteen of these lectureships the expenses of the school for this year could be promptly and adequately met. Any contributions, whatever the size, will be gratefully received and gladly acknowledged.

This school is in addition to the various conferences an admirable Christian training school, under the supervision of Dr. B. W. Spillman. For information concerning the theological and Bible school, write to B. H. DeMent, chairman, Greenwood, S. C., and concerning expenses at the school write Dr. O. C. Stringfields, general secretary, Ridgecrest, N. C.

BYRON H. DeMENT,
Chairman Committee.

MISSISSIPPI LAYMEN.

The zealous activity that Chairman Sweany is putting into the campaign for Mississippi's apportionment of the mission debt should serve as a winning challenge to the laymen all over the State. This fund is an extra, and contemplates that every true layman shall first do his full duty for the current year, and then something more for this emergency fund.

It makes its appeal to men of vision and sacrificial spirit, who are able to appreciate a crisis and willing to do the heroic thing to meet it. It is not expecting support from the provincial, who "cannot see afar off," nor from the timid, who are afraid to trust God. It looks to men who are busy and burdened—to those that have some measure of the spirit that characterized Jesus and His apostles. It is a rare church that is not burdened with some local obligation, in addition to the current apportionment for missions. The second-mile Christian is the man we are counting on.

It is hoped that a considerable part of the \$7,000 may be in the hands of Dr. Lawrence by May first, but it is quite evident that there will be a deficit. If Mississippi pastors will encourage their laymen to co-operate actively and generously with the committee's plans for Sunday, May 7th, the rest of this fund should be secured on that day. During the interim between May first and fifteenth, the field is comparatively clear and most effective work should be done. If I have notice of return by wire as late as May 15th, I will be able to get them into my report for Asheville.

It will add zest to the visit of every Mississippian to Asheville to see on the canvas the stimulating announcement that Mississippi has reached her apportionment both for the current and the special fund.

T. HENDERSON,
General Secretary.

INFLUENCE OF CHRISTIANITY ON THE WORLD.

Christianity is like sunshine—it warms to germination every seed of righteousness; it nurtures its development and brings it to fruition; it makes every desert and waste place in the lives of men to blossom as the rose; like sunshine, it reaches to the ends of the world and the benign influence of its righteous precepts is felt by every nation, be it pagan or Christian; it has raised man from savagery; it has set woman upon her proper pedestal, and has broken the chains of the slave; it stills the restless heart and fixes it upon high and noble things; it gives to whomsoever will a hope that worlds cannot buy.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor..... Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR..... Jackson
Young People's Leader.
MISS MARY RATLIFF..... Raymond
College Correspondent.
MISS M. M. LACKEY..... Jackson
Corresponding Secretary-Treasurer.

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W. S. Smith, Jefferson Kent, I. P. Trotter, W. A. Borum,
A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M.
Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

"Be perfect, be of good comfort, be of one mind, live in peace, and the God of peace shall be with you."—II Cor. 13:11.

"He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"—I Jno. 4:20.

Lord, subdue our selfish will,
Each to each our tempers suit,
By Thy modulating skill,
Heart to heart as lute to lute.

"It requires far more of the constraining love of Christ to love our cousins, and neighbors as members of the heavenly family, than to feel the heart warm to our suffering brethren in Tuscany or Madeira."

To love the whole church is one thing; to love—that is to delight in the graces and veil the defects—of the person who misunderstood me and opposed my plans yesterday, whose peculiar infirmities grate on my sensitive feelings, or whose natural faults are precisely those from which my natural character most revolts, is quite another.

How We Stand.

I am writing on April 28th. We will close our books Monday morning in time to get the report off to Mrs. Lowndes that morning. Reports and funds are coming in every mail. And of course our final report will be larger than the figures given here. But I know sisters all over the State are anxious to learn how we stand. And here are the figures:

Foreign missions	\$10,284.37
Home missions	5,353.42
Training School enlargement	1,100.00

The other apportionments—Margaret Fund, Bible Fund, Training School expense and scholarship—have all been met exactly.

Our apportionments were as follows:
Foreign missions
 \$9,500.00 || Home missions | 6,500.00 |
| Training School enlargement, \$1,250.00, plus \$220.00 left over from last year. In other words we are \$370.00 behind with this fund. | |

This is a good report, to date, and we are so very thankful. To our Heavenly Father, first of all, because He has enabled the sisters of the W. M. U. to realize the need of His children, not so blessed as we; and, second, to our sisters because after realizing the need to have responded so nobly.

It is specially pleasing to the office force to note that our auxiliaries have not only met but gone beyond their apportionments. We hope to give an itemized result of each auxiliary's contributions next week.

But we are not without hope, sisters. And we in the office are already planning for the campaign we shall put on immediately after the close of the Southern Baptist Convention. That

will be Training School quarter, you know. The beginning of that quarter will also be the beginning of the last year we have on this enlargement fund. I have all faith in my sisters meeting our full apportionment in time. I believe that other gifts will come in this present year before our books close Monday. I am persuaded there are women who will give individually for this cause. Above all, I have faith in God; and our Training School is a special object of His care.

Finally, I am going to ask that each society in the State will hold a praise service some day while the convention is in session, at which time they will bring before their meeting a report of our year's work, and then thank our Father for His graciousness in allowing us to meet our regular apportionment—for we will do that easily.

At this service it is requested that you will remember your delegates who will have gone on to the convention; also remember in special prayer the great W. M. U. meeting in session.

Our executive committee is called for Wednesday, May third, at which time final arrangements will be made for our part of the W. M. U. meeting in Asheville. Delegates will be appointed from the list of names sent in; those to serve on the various committees will be named, and other matters of importance looked after.

To all who will attend the convention, whether as delegates or visitors, there comes the special request from our Miss Mallory that on Sunday afternoon we will wear simple white dresses. At that time we hold the memorial service in memory of our late beloved president, Miss Heck. It was always her desire that on such occasions we all wear white; and certainly we all shall take pleasure in carrying out any plan of her making on this occasion.

Dear Miss Lackey:

For the month of March we decided to give our Sunday eggs for the Training School, and we received \$9.25—the largest amount for any month this year. Our "egg club" has increased our gifts very much this year, as we began just one year ago with this month. This is from Senatobia W. M. U.

The Port Gibson W. M. U. observed the week following the second Sunday in March: The programs included both home and foreign missions. We were all sorry when the last day came. There are some fine workers here, though they are few in number. The offering amounted to \$10.00 and we organized a mission study class to be taught by the pastor. We are studying, "Baptist Missions in the South," and are charmed with the book.

Yours in the work,
MRS. D. W. McLEOD.

A GOOD TIME WITH OLD CHICKASAW ASSOCIATION.

The fifth Sunday meeting of the Chickasaw Association met with us, the Cornersville Baptist church, and we had such a great time we want to tell about it.

The Saturday morning hours were taken up with devotional exercises, led by Brother E. L. Wesson; organization, and a sermon by Brother G. S. Dobbins. Brother Dobbins, New Albany's noble pastor, preached the greatest missionary sermon, the writer thinks, that has ever been preached at Cornersville. His theme was "God's Plan of the Ages for the Salvation of the Race." (Psa. 2.) He vividly pictured to us a lost world, a seeking God and a mighty Savior. We are truly glad to have Brother Dobbins in our association and we pray God's blessings upon him.

After refreshments, Prof. H. S. Gafford led the class for a few minutes in singing praises to God. He sang well and we were glad to have him and all the other good singers with us.

The afternoon was profitably spent in discussing "Our Needs as We See Them." A few of the laymen presented their views of our needs, then the preachers presented theirs.

Brother J. L. Byres saw the need of less wastefulness, need of temperance. Brother E. L. Wesson saw the need of more Bible study. Brother J. R. Mooneyhan saw the need of prayer; Brother A. J. Jones, the need of practical Christianity in the home; the writer, the need of enlisting the young Christians, and Brother Dobbins gave a remedy for all our ills.

His prescription led to the organization of a B. Y. P. U. and Sunday School Convention. We are expecting "much fruit" from this organization. Brother Dobbins is a good sower of good seed.

Saturday night Brother E. L. Wesson, preaching to the theme, "Christ's Words to the Devil" (Luke 4:8), led us to mountain peaks of joy. Heaven was nearer and dearer than ever before, when he had spoken so earnestly and lovingly of worship and service. Brother Wesson (like Brother T. A. J. Beasley, who could not reach us until Sunday) is our associational stay and ministerial father. May the Lord greatly bless him.

We feel greatly blessed at this place for having had this glorious educational and spiritual meeting. May the richest blessings of our Father be upon all who were with us and brought us such great truths. Brethren, pray for us.

Hickory Flat, Miss.

Brother W. N. McLemore writes, "May 7th, next Sunday, has been set apart by our Governor as 'Go to Sunday School Day,' and it is hoped that every Sunday School in Mississippi will observe this day in a manner which will bring more people into our Sunday Schools and hitch them into this service and study of God's Word. Let us rally our forces and renew our strength and our aims toward this department of our church work."

The late session of the Mississippi Legislature did good work in many forward looking laws which make for better conditions. They, however, passed one backward looking bill which was a costly work of sentiment. The Old Capitol is to be rejuvenated at a large outlay for State offices. Better offices at less expense could have been built anew. No sooner had the bill passed till talk began of using the building for a large auditorium.

President Wilson has done everything that an honorable man and official could do to keep this country out of trouble with Mexico and out of the embroilment in Europe. In the former there is hope of good success as it is now possible that Villa is dead. If he can only be regarded as "legally dead" and the United States troops be withdrawn from Mexico, it would save us a deal of trouble and set this country free to deal with more serious eventualities with which we are threatened. There is a general feeling that our government has parleyed long enough with Germany over the submarine matter and that the crisis is now come. On Wednesday afternoon the President laid the whole matter before Congress and the responsibility is now largely with the members of that body. By the time this is read, diplomatic relations may be severed and ambassadors of the two countries recalled. It is a time for great seriousness, for prayerfulness and for action, as well as for patience. If it is the will of God, may we have peace continued and assured. If the worst comes, it may be the time for the coming of the kingdom of Christ.

"I wouldn't go out at the end of every act, my boy. Beastly bad form."

"I don't go out to drink. I telephone home and get bulletins from the maid about the condition of the pan under the ice box. My wife can't enjoy the opera unless she knows there is no danger of that pan running over."—Pittsburgh Post.

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Sunday School Lesson

BY A. J. AVEN, LL. D.

LO, WE TURN TO THE GENTILES.

Acts 13:13-15, 42-52.

Introduction.

"We cannot fail to notice that the record of the apostles' labors on the island of Cyprus is brief. It would appear that the only immediate fruit of their labors there was the conversion of Sergius Paulus, the proconsul. The acceptance of the gospel by this official was a distinctive gain to the cause of Christianity for his influence would go far toward the Christianization of the island. The apostles had preached in Salamis and Paphos, and it is probable in other places also, and through that preaching a grave responsibility came upon the inhabitants of Cyprus. Paul realized the importance of the mission upon which he and Barnabas had been sent and hastened forward in his purpose to preach the gospel to as many as he could."

Lesson Teachings.

Paul's Sermon at Antioch. — In this chapter of the Acts are recorded the opening activities of Paul's missionary labors, and today we find him at Antioch in Pisidia. After his arrival at Antioch, on the Sabbath day he went into the synagogue. It is interesting to note that, though Paul was called to be an apostle to the Gentiles, he addressed the Jews first, because he had most in common with them. And this seems to have been his set purpose, whether with Jews or Gentiles. He sought out the ideas common to himself and his hearers, and having found a point of touch between himself and his audience he worked out from this starting point. To be able to persuade men we must have sympathy with them, and it is so much easier to make manifest that necessary sympathy, when there is discovered a point of touch with those whom we want to influence. This sermon of Paul was in substance the same as Peter had preached, for at this early period of the gospel ministry, it was necessary to show that the teachings of the New Testament exactly agreed with the teachings of the Old Testament. It seems that up to this point Paul and Barnabas had made a good impression on the people of the synagogue and on their having been invited to speak a word of exhortation, Paul stood up. Whether through curiosity or from a real desire to hear the missionaries this invitation came cannot be definitely determined, but one thing is sure that Paul thought it worth while to take advantage of the opportunity to preach. We learn this practical lesson—that a child of God should take the advantage of every opportunity to speak a word of exhortation to the Master.

The Gentiles Believe. — Paul had spoken very plainly to the Jews, and they had become so incensed at his doctrine that they left the house, while on the other hand the Gentiles were just as anxious to hear him, and made the request that he preach to them the next Sabbath. And, too,

many of the Jews and proselytes followed the missionaries whom they persuaded to continue in the grace of God. According to appointment, Paul preached the next Sabbath, and almost the whole city came to hear the Word of God. These people a great many of them at least had heard Paul on the Sabbath before, but of course they did not understand it all, nor could they remember it all, so they asked that they be allowed to hear it again. It is good and necessary that we have the Word of God repeated to us from Sabbath to Sabbath. To hear the same things should not be grievous, for it is safe (Phil. 3:1). It is not stated, but it is very likely so that the missionaries were not idle during the week giving private lessons, and in urging the people to come out and hear the whole truth set forth in a logical and consistent discourse. Without doubt a great many of the people came through curiosity, but they came. But some of them came to hear more of the gospel, the Word of God, not the word of men.

Envy of the Jews. — When the Jews saw the multitudes they were filled with envy. No doubt Paul was at his best in his sermon, for it was an inspiring occasion to him. Almost the whole city had assembled, he must have been encouraged, but that is the very thing that so incensed the Jews. This was the same spirit that worked in the Pharisees toward Christ, they were cut to the heart when they saw the whole world go after Him. The opposition of the Jews but added boldness to Paul and Barnabas, who quoted Isaiah 49:6, which when the Gentiles heard, they were glad and glorified God. Let this word, glorified, be emphasized. It simply means to announce. To announce God is the duty of every redeemed child of God, not only by speaking but as well by the life. Every Christian man or woman

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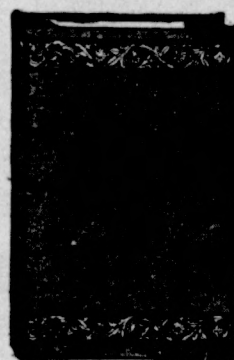
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should see to it that wherever he goes he should announce by his life's very activities that God dwells within him. This sort of a disciple needs no one to introduce him as a child of God, but there is constantly emanating from his life evidences which are the fruit of the Spirit working out the will of God in him. The Jews were not easily overcome. They set about to array the women and leading men against Paul and Barnabas, and expelled them from the city, for they were afraid of men who could persuade the Gentiles to cheerfully embrace the very doctrine which they had so scornfully rejected, and so they wanted to get rid of them. They lost sight of the fact that persecution cannot crush the truth of God. It may check it for a while, but it cannot defeat it. Now the apostles shook off the dust of their feet against them. And the disciples were filled with joy and the Holy Ghost. Even persecution cannot take out of the heart the joy of God's salvation.

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Pastor J. R. Barnett has resigned at Ola, Ark., after nearly three years' successful work, to accept an urgent call to Mulberry church, same state.

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There's no longer the slightest need of feeling ashamed of your freckles as the prescription othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

CHEAP TESTAMENTS 10c A copy postpaid; Self-Pronouncing; Bound in Cloth; Size 3x4.

THE BAPTIST RECORD, Jackson, Mississippi

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MR. JOSEPH RATCLIFF.

On March 16, 1916, God summoned Mr. Joseph Ratcliff to come up higher.

Brother Ratcliff was born August 30, 1849, joined Concord Baptist church when young, married Miss Mary E. Coward, and to this union God added four noble sons and two affectionate daughters.

Brother Ratcliff was a true Christian, affectionate father and a devoted husband.

We all sorrow with his noble family in their great loss, yet we weep not as those who have no hope for we sincerely feel that we shall meet him in Beulah Land.

The Lord's blessings attend and His Spirit console the bereaved family is the prayer of their sympathizing friend.

JAS. A. CHAPMAN.

CHARLEY HARPER.

Charley Harper died Dec. 21st, 1915. He had been sick only a week. Just before he died he called his family to his bedside and kissed them good-bye for the last time in this world. But we all are trying to live a life that he lived and meet him in Heaven some day. As he asked us to. He did not fear death at all. He was a member of Clear Branch Church, and was a Christian. He prayed three-quarters of an hour before he died. Praying that there might be a way provided for mother and the six children at home. He was loved by everybody. When he kissed me good-bye he said he was going to meet "Papa," who died Oct. 21, 1913. It was hard to part here on this earth, but how sweet it will be to meet in that beautiful home above.

His sister,

BERNICE.

SHUBUTA MEETING.

Sunday, the 9th of this month, we began the preaching services of what proved to be a great meeting. We had met each day, some time at 7:30 P. M., and some time at 6:00 A. M., for a week preceding the meeting for prayer. There seemed to be a general desire for the meeting and consequently co-operation followed.

Brother Franks, of Durant, came to us Saturday the 8th, and stayed with us 14 days. The Lord wonderfully blessed his work here. No man has ever come to Shubuta for the same length of time and gone away better liked. I think I will be safe in saying, no man has ever done more good in the same time.

There were 31 additions to the church, 22 for baptism. It was the pleasure of the pastor to baptize 19 of these Sunday night. Since I came on the field last May, there have been 43 additions to the church and one letter granted. We are greatly rejoiced to see the work growing slowly in all the activities of the church.

O. P. ESTES.

AN IDEAL REMEDY FOR NURSING MOTHERS

Compound of Simple Laxative Herbs
Safe for Baby and Mother.

Constipation is a condition that affects the old, young and middle-aged, and most people at one time or another need help in regulating the action of the bowels. Harsh cathartics and purgatives should not be employed to relieve constipation, as their effect is only temporary while they shock the system unnecessarily.

A remedy that can be used with perfect safety for the tiniest babe and that is equally effective for the strongest constitution is found in the combination of simple laxative herbs known as Dr. Caldwell's Syrup Pepsin and sold in drug stores everywhere for fifty cents a bottle. This is an ideal household remedy and should be in every family medicine chest.

Mrs. F. I. Barsolow, 18 Leslie St., Holyoke, Mass., wrote to Dr. Caldwell, "Syrup Pepsin certainly is fine. I gave it to my baby, Evelyn, and also took it myself. It is the only medicine I have been able to take without affecting baby in the nursing. I have used it for all four chil-



EVELYN BARSLOW.

dren and it is fine; they like it and ask for it."

A trial bottle of Dr. Caldwell's Syrup Pepsin can be obtained, free of charge, by writing to Dr. W. B. Caldwell, 454 Washington St., Monticello, Ill.

Dr. Alex W. Bealer, Valdosta, Ga., has been appointed by President Lansing Burrows, as publicity representative for the next session of the Southern Baptist Convention. Dr. Bealer is a practical newspaper man and does his work well.

The little book just out by Rev. L. R. Burrell, of Jonesboro, Ark., "Baptist Refreshments," is meeting with large success. Many are reading it and being helped. It can be had by sending sixty cents to the author.

Mississippi Woman's College

As the spring days come and the high schools will soon close, the question presents itself to many a parent, "Where shall I send my daughter to college next session?"

Five hundred parents answered this question the present session by choosing the Woman's College. Investigate for yourself. Fourteen Carnegie units are required for entrance to the Freshman class, but we have all the Preparatory grades, Voice, Piano, Violin, Expression, Art, Domestic Science. Board and literary tuition in boarding dormitory, \$214. The same things in the Industrial Home, \$144. For beautiful catalog, address

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ILLINOIS CENTRAL R. R.

THE TEACHER TRAINING CLASS. The Provision.

By T. W. Green.

The great host of untrained Sunday School teachers is abundant evidence of the need of teacher training classes. But as there is a great need there is also an adequate provision made to meet this need. We wish to review in this brief sketch the provision that is made for teacher training.

Of course one may choose his own methods and books for making preparation for teaching in the Sunday School, but we wish to think now of the course of study which has been especially prepared for this work by the Sunday School Board at Nashville. There are some books which every teacher will always need in the preparation of the Sunday School lesson, such as a good reference Bible, a concordance, a Bible dictionary and a series of maps. These will not only be of great assistance in your regular study of the Bible, but they will also be invaluable in taking the special course in teacher training.

The Sunday School Normal Course as prepared by the Sunday School Board consists of a series of eight books. These eight books give the cream of Sunday School thought and achievement. There are three entire books and portions of other books devoted specifically to the study of the Bible. The entire Bible is taken up by books and studied, and then there is a systematic study of the doctrines of the Bible. Soul winning, the teacher before the class, how to teach the class, organization, equipment, and management of the Sunday School, are all considered in the course of the study. Most of the things which are vital to the success of the Sunday School teacher are discussed.

Then there is still a higher course for those who desire to make a broader preparation than these eight books provide. This is the post-graduate work of the Sunday School Normal Course.

Not only is there provision made so far as books are concerned, but times and places may be arranged for all who desire to take the work. The work may be done entirely in the home, if one should prefer to do so. And yet every church should and would if urged, provide a teacher training class, not only for those who are actually teaching classes, but also for all who may desire to prepare themselves for this great work.

And then we are blessed with a number of Sunday School specialists who are ready to come to any church without extra expense to conduct a Sunday School Institute. Our Sunday School Board together with our State Board has placed the very best talent obtainable in the field to do this special work, and Mississippi is exceedingly blessed in this respect.

And now we are having among Baptist district, associational and state conventions at which special stress is put upon teacher training. Even at the Southern Baptist Convention this important matter is not overlooked and there are regular class hours each day when all who will may take some part of the teacher training work under some of the most proficient teachers. In Mississippi there are two Baptist

Encampments, one in North Mississippi and one in South Mississippi, at which a most thorough work is done along the line of teacher training. The fact is the emphasis of the entire encampments has been placed on teacher training.

One of the most important steps taken recently in this work has been the introduction of the Sunday School Normal Course into our denominational schools. In fact in some of our state institutions Baptist students are meeting at convenient hours and are taking the Normal Course. Some of the denominational schools have placed the Sunday School Normal Course in the curriculum. This is true of the Mississippi Woman's College at Hattiesburg. The Sunday School Normal Course of this institution shows an enrollment for this session of something over two hundred.

There is indeed plenteous provision made for every Sunday School teacher to prepare in a most adequate manner for the teaching of the Bible. The books are prepared and may be had at small cost; there is a place in the home, in the church, in the institute, in the convention, in the encampment and in the college, where this work may be done, and in many instances there are specialists who may be had as instructors. In this day the Sunday School teacher who has not prepared or is not now preparing is without excuse. A door great and effectual is opened unto you, Sunday School teacher. Why not enter it?

THE SUNDAY SCHOOL BOARD'S NEW TRACT SERIES.

For several years there has been an expressed desire on the part of many pastors that we should arrange to supply them with tracts. There was a feeling that something new was needed and greatly needed. The Sunday School Board has not been unmindful of this demand, but it was not easy to plan to meet the needs.

Last June at the annual meeting of the Board a plan was adopted for a comprehensive effort to bring into existence a new tract literature. Four series of tracts were planned: a Denominational, Evangelistic, Church Development, and Special. The tracts were to be typographically attractive, brief and to the point. They were to be given free to pastors as a part of the return which the Board makes to the denomination from its earnings.

We are now able to offer to pastors two complete series of tracts, each series being put up for distribution in sets containing fifteen copies of

We Would See Jesus And Other Sermons

Price \$1.00 Postpaid

By Geo. W. Truett, D. D., Pastor First Baptist Church, Dallas, Texas

Those who have heard this matchless preacher will rejoice to know that at last he has consented to the publication of a volume of his sermons. Among the fifteen sermons in this book are the following, viz: "A Prayer for a Revival," "Trumpeting the Gospel," "A New Testament Good Man," "The Temptation of Our Savior," "The Growth of Faith," "Christ's Message to the Weak," "The Subject and the Object of the Gospel," etc.

INCLUDE WITH YOUR ORDER

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J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

each tract. These two series are as follows:

Denominational Series (10 tracts.)

Baptists and the Bible—E. Y. Mullins.

What We Believe—A Confession of Faith—F. H. Kerfoot.

If You are a Christian, Why Not a Baptist?—W. W. Landrum.

Modern Scholarship and the Form of Baptism—A. T. Robertson.

The New Testament Message in Baptism, and the Only Way to Preserve It—R. W. Weaver.

The Lord's Guests at the Lord's Table—W. W. Hamilton.

A Comparison and a Contrast—The Baptists, the Bible and What Others Believe—M. E. Dodd.

Religion a Voluntary Matter—Ryland Knight.

A True Denominationalism—E. Y. Mullins.

Baptists and Their Place in the World—Geo. W. McDaniel.

Evangelistic Series (12 tracts.)

Sin and the Savior—W. W. Hamilton.

Are You Saved or Lost?—L. R. Scarborough.

The Plain Way of Salvation—Fred D. Hale.

How Much Must I Understand?—Geo. W. Quick.

When Shall I Give Up My Life to Jesus?—L. P. Leavell.

How Be the Gainer by Dying?—

Wm. Lunsford.

Excuses—An Old Business That Has Always Proven a Failure—L. T. Wilson.

Is the Risk Worth While?—Allen Fort.

Faith, What It Is and Why It Means so Much—L. G. Broughton.

The Christ Mastered Life—L. G. Broughton.

Why Join a Church—H. W. Virgin.

A Friendly Letter to an Honest Doubter—L. O. Dawson.

Circulars with a full statement of this new venture are being mailed to all the pastors whose addresses are in the Convention Annual. Some will be missed because their names are not on this list or because of change of address. All such who are interested are invited to write to us at once if they wish to avail themselves of these two series of tracts which will be sent to pastors free of charge upon application.

J. M. FROST.

B. J. LEONARD Dentist

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Blue Mountain State Summer Normal

Opens Tuesday Evening, May 23, 1916, and Closes Friday Evening, June 30th.

This is a six weeks' term and will meet all the conditions of the new law for the renewal of State or County teachers' license. Regular and professional examinations at close of term.

Board at regular College Dormitory (six weeks' term) \$20.00
Industrial Home Board (six weeks' term) \$12.00 to \$14.00
Matriculation Fee \$ 3.00

Mrs. Jennie M. Hardy, Primary Teacher. Miss Willia Trotter, Domestic Science Strong teachers in charge of all class rooms.

The comforts, conveniences and educational advantages will be present; the mosquitoes will be absent. No better place in Mississippi for a Summer Normal. Come and see.

W. T. LOWREY, Director.

NEWS IN THE CIRCLE

MARTIN BALL

Dr. Geo. W. McDaniel, who has served the First church, Richmond, Va., for eleven years, has resigned. It is not stated what his future plans are.

Pastor H. H. Drake, of Union City, Tenn., has resigned the pastorate of the Union City church and accepted a call to Hugo, Okla. He will enter the new field June first.

The First church, Kisseme, Fla., has called to the pastorate, Rev. O. B. Falls, of Bay City, Texas. He has signified his acceptance and will at an early date be on the field.

Carson and Newman College, Tennessee, has attached the D. D. to the name of Wm. J. Mahoney, pastor of the church at Jefferson City. We are sure he will wear his honors well.

We regret to learn of the continued ill health of Dr. W. J. Williamson, of the Third church, St. Louis, Mo. He has been forced to resign as pastor of that great church. One of our greatest men.

Evangelist E. P. Pool is this week in a fine meeting at Lyon. He is doing a fine lot of gospel preaching to record-breaking congregations. Pastor Allen will be assisted by him at Shaw and Coahoma.

Evangelist J. H. Dew writes, "We are in a great meeting with the First church, San Angelo, Texas. We are to be with Dr. W. F. Powell of the First church, Chattanooga, Tenn., April 30 to May 14."

The First church, Macon, Ga., has chosen Miss Vallie West as assistant to Pastor E. C. Dargan. The details of the work had become very burdensome, so the church determined to relieve the pastor.

Rev. N. W. P. Bacon is quite busy on his field at Marks. The splendid church building is receiving the finishing touches. It will be one of the best in the Delta when completed. Bacon moves things when he gets behind them.

The Sunday School Board has given \$30,000 to endow the chair of Sunday School pedagogy in the Louisville Seminary. This board has previously given \$20,000. The recent gift will complete the endowment of the chair.

Is it not reasonable to suppose that Saul of Tarsus heard Stephen's great sermon which brought on his death? We know Saul heard his dying testimony. May we not feel confident that he heard as you and I heard the gospel?

The Delmar avenue church, St. Louis, Mo., has called Rev. J. R. Jester. He has been working in the interest of the Judson Centennial Movement since he left the Broadway church, Ft. Worth, Texas. His decision has not yet been announced.

Dr. R. L. Motley, of West Point, goes to Winchester, Ky., to succeed the lamented Dr. Geo. W. Perryman. We are sorry to lose Dr. Motley from

the State. He feels that the climate in Kentucky will be better for his family than in Mississippi.

Home Board Evangelist Kendrick has recently held two great meetings—one in Augusta, Ga., with forty-five additions to the church, and another with the church at Erwin, Tenn., with fifty additions. He is a power wherever he goes.

The work at Cleveland is moving forward rapidly under the skillful direction of Pastor R. M. Boone. The church expects to begin the erection of a house of worship early this fall. All obligations are met to date. Dr. Ben Cox, of Memphis, begins a meeting there next Sunday.

The strenuous appeals from our mission boards indicate that we will go up to Asheville to meet another staggering debt. This comes every year. Something should be done to correct this. The papers do all in their power to avoid it and yet it comes. Something is wrong.

A great meeting has just closed at Paducah, Ky. The last ten days the preaching was done by Dr. L. R. Scarborough, president of the Fort Worth Seminary. There were sixty additions by baptism. Rev. O. E. Bryan begins a meeting at once with the Second church in Paducah.

Dr. A. J. Holt, one of the editors of the Baptist Witness, who recently resigned as pastor of the First church of Kisseme, Fla., now becomes Florida Baptist Witness evangelist. He is worthy and well qualified, duly and truly prepared and is properly vouched for. Take him into your homes and churches. He will do you good.

Announcement of the marriage of Miss Ayleen Watts, of Winona, to Hon. Campbell Yerger, of Memphis, June 19. Miss Ayleen has been a faithful and effective worker in her church, since early childhood. She is a daughter of our beloved Brother H. L. Watts. Both father and mother are noble, consecrated kingdom workers. Mr. Yeager is active member of the Central church, Memphis.

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GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing "I saw your advertisement in Baptist Record," and if anything goes wrong, notify us immediately in writing.

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"What Fools these Mortals Be"

An honest business family, consisting of manufacturers, jobbers and retailers, is driving through the forest of distribution to the market place. The woods are beset with hungry wolves, and the only safe route is along the well-marked road of intelligent advertising. The driver is a safe and experienced Advertising director and the members of the party are

cash resources, ability and energy. The illustration is used through the courtesy of the publishers of "Fool's." The text was prepared by North Shown, chairman of the National Vigilance Committee of the Associated Advertising Clubs. Write for booklet. Written for buyers like yourself. Every man or woman who buys any kind of commodities will find it profitable reading.

to obtain profits by selling them at the market place and they show some impatience at the time the journey requires. Finally there is a dispute as to a shorter course to be followed. The manufacturer, the jobber, the retailer and the consumer, each insists on dictating the way. Suddenly they seize the reins and the frightened horses plunge off the established road. Then the men attack each other, each striving to control. Their weapons are turned against each other and immediately their common enemies, Fraudulent Advertising, Dishonest Merchandising, and Unfair Competition, come closer to the sleigh. The wolves realize that their victims are being prepared for them. Their jaws snap eagerly in anticipation of the feast. It is evident that the entire party is doomed if the family conflict continues. One by one the members will be dragged down by the wolves. Their fate is inevitable—but harken! Hear those shouts at a distance! Another party is approaching at top speed! There is yet hope, for it is the Vigilance Patrol maintained by The Associated Advertising Clubs of the World. Business will be rescued! The guns of the truth-in-advertising forces will be turned on the marauders and the family will be conducted to the safety of public confidence.



SIGN YOUR NAME HERE

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature; accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Spring,

Box 18A, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point
(Please write distinctly)

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THE BEST BAPTIST STORY EVER WRITTEN



"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine-spirited, conclusive. Printed on a high grade of feather-weight, egg-shell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent post-paid for 60 cents.

If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

The Baptist Record.

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is measured by the **CAPACITY** of his plant—what it will do in a day's run. Whether you gin forty bales in ten hours or fifty bales in the same time, the cost of operation of your plant is the same. Increase your output twenty-five per cent. and your profit is increased two-fold.

It is a fact, proved every ginning day in the year, that a Continental Plant, operating under the same conditions, will turn out **MORE COTTON** in a day than a plant of any other make.

Have you received "The Heart of the Gin Plant," our handsome booklet telling you about the latest improvements in Continental Gin stands? If not write immediately to nearest Continental Sales Office, and it will be sent you.

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WHEN THE BABY IS FRETFUL,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

1,200 BIBLE QUESTIONS In Consecutive Order

Every church and every community should have one or more classes using Dr. Hill's 1,200 Bible Questions in the study of the Bible. The work arouses the greatest interest. Suitable for all. Ladies, see that a class is started, or use them in your societies.

"Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions."—Mrs. S. R. Boykin, Sec'y Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

"I consider it the finest course of Bible study I ever saw. The questions are asked in such a way as to instigate search in the Mine of Truth."—Rev. M. E. Davis, Pastor Baptist Church, Duffau, Texas.

Don't delay ordering the booklets, but start the good work at once.

ANSWERS printed in separate pamphlet. Sold at same prices as question books—10c, three or more 3 1-3 cents each. Orders promptly filled when sent to THE BAPTIST RECORD, Jackson, Miss.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

B. Y. P. U. & S. S. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

EARLY PERSECUTIONS OF THE RIGHTEOUS.

(By a member of Fidelis Class, Purvis, Miss.)

During the conflict between paganism and Christianity many Christians testified to the truth of their convictions by sacrificing their lives or undergoing persecutions. A martyr means a "witness," and during the first three centuries the fortitude of these witnesses won the admiration of their brethren. Each death was a support to the early church. Men and women endured torments almost unthinkable in their cruelty, and suffered death rather than abandon their faith.

We see from Old Testament prophecies that they did not enter the church unwarned of what would befall them, and how much and how terrible their suffering would have to be.

We see the Psalmist foretelling how Christ was to be persecuted; and Isaiah tells of how the Messiah would have to give his back to the smiter, and his cheeks to them that plucked off the hair, and hide not his face from shame and spitting, and that he is despised and rejected of men; a man of sorrow and acquainted with grief. He was oppressed and he was afflicted, yet He opened not His mouth." We see all this prophecy fulfilled and more besides in the life of Christ.

Job said he "was as one mocked of his neighbors, and the just upright man is laughed to scorn."

Daniel said "the wicked watcheth the righteous and seeketh to slay him," and he gives us in detail the persecution he has to undergo almost daily.

Solomon says "the bloodthirsty hate the upright because he that is upright in the way is an abomination to the wicked."

Isaiah says there is no need for a man to forget the Lord because of the acts or threats of the sons of men.

When the prophet Jeremiah proclaimed God's judgment against

Jerusalem the Jews wanted to put him to death because he had spoken the truth against them.

Amos said "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly."

These and numerous other prophecies gave the early Christians full notice of what they would have to expect if they accepted the pure religion of the Lord Jesus Christ, but we see from the New Testament scriptures that with this warning of persecution before them they continued in the faith once they saw the light.

Jesus realized His followers would have to be persecuted for He said, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven," and again He said, "I send you forth as sheep in the midst of wolves; but beware of men, for they will scourge you in their synagogues, and they will deliver you up to the councils, and ye shall be brought before governors and kings for my sake for a testimony against them and the Gentiles. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. When they persecute you in this city flee ye into another. Fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell. Woe unto you scribes and Pharisees for I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues and persecute them from city to city. For these shall be the beginnings of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake; for whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name

Calomel Today, Sick Tomorrow

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today, you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

Filet Crochet Book 12c

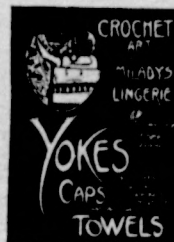
By JANE FORD



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as evil, for the Son of Man's sake. They shall lay their hands on you and persecute you, delivering you up to the synagogues, and unto prisons, being brought before kings and rulers for my name's sake. And ye shall be hated of all men for my name's sake but there shall not a hair of your heads perish. In your patience possess ye your souls. If the world hate you, you know that it hated me before it hated you. The time cometh that whosoever killeth you shall think that he doeth a service to God."

These and many more passages show that the early Christians could not help but know that they must suffer, yet they willingly continued to believe on the Lord.

Let us look closely at the New Testament scriptures and follow some of the disciples and apostles and see if all that Jesus said did not befall them.

When Peter and John healed the lame man they were thrown in jail overnight and then brought before the council and threatened and told not to preach any more in the name of Jesus, but they continued anyway, although they suffered persecution for so doing.

When Peter and the other apostles were thrown in prison for their preaching and were miraculously released by an angel the Jews were about to put them all to death when one man with his wisdom prevented them.

Paul said, "If so be that we suffer with Him we may be also glorified together. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us."

And again Paul said regarding the persecutions he and the other apostles had to suffer, "I think that God has set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake. Even unto this hour we both hunger, and are naked and are buffeted and have no certain dwelling place; and labor, working with our own hands, being reviled we bless; being persecuted we suffer it. We are troubled on every side; yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, so then death worketh in us, but life in you. I bear in my body the marks of the Lord Jesus. But I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the Gospel, many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for his sake, if we suffer we shall also reign with Him; if we deny Him, he will also deny us."

After a recital in detail of the persecutions Paul and the others had to suffer he says they all rejoiced because it was for the Lord's sake.

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and counted it their gain, not loss, and counting themselves happy in their afflictions for Christ.

John said, "Marvel not, my brethren if the world hate you, but be thou faithful unto death and I will give thee a crown of life, with the Lord."

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The Bible, both Old and New Testaments, is replete with examples of men who suffered for God's name, but time forbids the citing of any more of them in these pages. Let us all be cheered and encouraged by the words and deeds of heroism of those who had to first suffer in establishing the religion that we now enjoy, and if we have to suffer, remember the ones who suffered before us and their accomplishments on earth and their rewards in heaven.

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B. Y. P. U. AND S. S. PROGRESS.

It was recently remarked of a certain church in the state which one of our workers visited, "I never saw a place where more grown people attended Sunday School, or more children attended the preaching service." Is not this an end greatly to be desired everywhere? Looking into the matter, at least three reasons appear as to why the children stay for preaching: (1) The adults in the Sunday School remaining for preaching, attract the younger ones. (2) The teachers use their influence unfailingly in the interest of the preaching hour, both by precept and example. (3) The preaching service itself is made attractive to the young people by giving them a part in it, by special services for them, by sermons that they can understand and enjoy.

Of great value in the solution of the problem of church attendance on the part of the children is the "Junior Choir." Almost any church can have a good children's chorus. The children are eager and quick to learn. It is only required that some one who loves the Lord and little people, and who understands enough music to lead, will gather the children for practice, and then utilize them in the preaching services. A beginning may be made with the Sunbeam Band. The primary department may be given part on one occasion, the Junior department on another, and so on. The fruit of such work will repay all the labor.

Frequently too long an interval intervenes between dismissal of the Sunday School service and the beginning of the preaching hour. The services are separate in reality, and experience has led many to believe that it is not wisest to make a continuous service of the two. The writer is convinced, however, that there need be no longer interval than is required for the readjustment necessary for a dignified and satisfying worship. During the interval of three to five minutes, the organ or piano may be played while the choir assembles, etc. It is a needless temptation to the children to dismiss them fifteen to thirty minutes before the preaching hour arrives. Yet there should be a sufficient interval to give opportunity for change of seat, a word of conversation, or the like.

It is quite certain that no greater problem confronts us in our teaching work than its proper correlation to the preaching service of the church. The problem can be made to yield a solution, but not according to any mechanical process. Each local situation demands individual study. It is a subject worthy of our best thought. The editor of this department desires expressions from brethren who are endeavoring to make some contribution to the solution of the problem. Let us remember in all our work that others have labored, and we have entered into their labors. Write for us a brief paragraph giving experience.

After all has been said concerning the organization of the B. Y. P. U. and the necessity for machinery that works smoothly, the heart of the matter is a good program. If the meeting fails at this point nothing can make it a success. As the Manual so emphatically shows, a good

program is not an accident. It must be carefully planned, and that sufficiently in advance. How may the parts be assigned so that there will be no misunderstanding nor confusion? The poorest way of all is simply to read the program, and expect each one to remember his or her part. An improvement on that is to distribute slips, with the topic or assignment written on each slip. The writer recently evolved the following form, which works splendidly, and which he passes on:

M.....
Our Group, No., is in charge of the B. Y. P. U. program Sunday evening, and you are requested to

See the Quarterly, page paragraph....., for suggestions, but please do not read from the Quarterly. The general subject is:

Write out your topic in your own words, quoting as you see fit, and read or, better, get the information well in mind and speak briefly to the subject. Each item on the program is vitally necessary to the whole, and if you find that you cannot be present, by all means notify the undersigned.

..... Leader.

Five hundred of these forms printed on slips about 4x6 inches, will cost about \$1.00, and will last a year. Their use gives definiteness to the work of the group captain and program committee, and aids materially in rendering of an effective program.

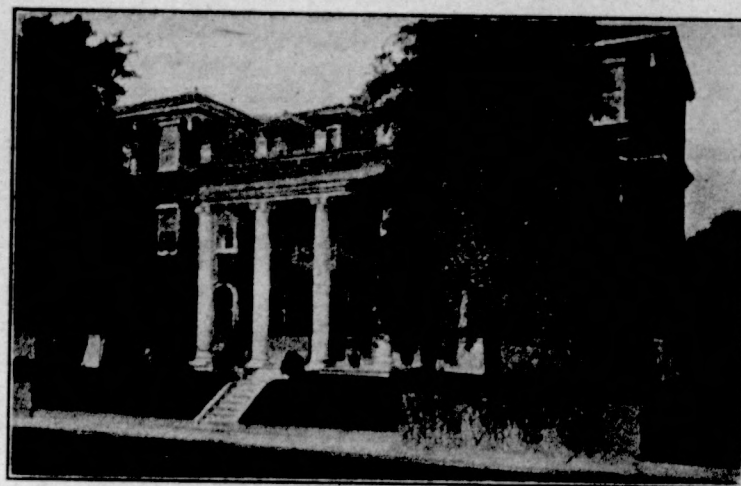
Here is another good idea, that comes from Georgia through The Index. To boost the Bible Readers' Course, the members of the Unions, all who will, are asked to write an essay on this subject, "Why Should We Cultivate the Habit of Daily Bible Reading." One month is given in which to submit the papers. The writers will not sign their names, but by numbers. A committee of judges will decide which is the most meritorious and that one will be printed in pamphlet form (with the author's name) and will be distributed throughout the Union and entire church. This is a splendid idea. It is "something extra," and something worth while.

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